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Director and Professor of Sanskrit

KRTYARATNAVALI

OF
RAMACHANDRA

Edited by
S. Muralidharan Nayar

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अनन्तशयनग्रन्थावलिः — २४७

सर्वप्रसाधकः डाक्टर्. के. राघवन् पिळ्ळ

पौरस्त्यभाषागवेषणहस्तलिखितग्रन्थप्रसाधनकार्यालयः

केरलविश्वविद्यालयः

कृत्यरत्नावली

रामचन्द्रविरचिता

प्रसाधकः

एस्. मुरलीधरन् नायर्

११५४/१९७८

अनन्तशयने विज्ञानभवनमुद्रणालये मुद्रिता

CONTENS

PREFACE

We are now issuing the Kṛtyaratāvali, a work on Dharmasâstra composed by Rāmacandra in 1649 A. D, as number 24, in the Trivandrum Sanskrit Series.

The task of preparing an edition of the work from four paper manuscripts in our possession, was entrusted to Shri. S. Muralidharan Nayar Assistant Research Officer of this Institute. It is hoped that this lucid work will be an addition to the world of Sanskrit literature, and that the Scholars of Dharmaśastra will appreciate it as an authoritative source-of old as well as modern festivals, rituals and the religious observances of India.

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Dr. K. Ragavan Pillai
Director and Professor of Sanskrit,
General Editor, Trivandrum Sanskrit Series.

INTRODUCTION

Kṛtyaratnāvali is the 247th number of the renowned Trivandrum Sanskrit Series, we publish with the object of bringing out the profound knowledge of our ancient writers lying hidden in the old manuscripts, of which a sizeable number is deposited in this institution. This work is included in the list of works on Dharmaśāstra, in the *History of Darmaśasra written by P. V. Kane. Through this, the author Rāmacandra exposes and explains tithikṛtyas (Religious observances to be conducted according to lunar days) beginning from the first day of the caitra month to the end of phālguna. He also mentions some of the kṛtyas, which have to be done in the Malamāsas, in the last three pages of the work. Malamāsa, is an intercalary month, in which religious ceremonies are not performed. But Sahasrāmśupùja (sun worship) is very important in this month.

Ràmacandra, author of this work, was a versatile genius, who had a very deep knowledge in all branches of sanskrit literature, especially in Puràṇas, smṛtis and Dharmaśàstras.

Dharmaśāstra - its source:

Vedas are the sources of Dhrmaśàstra. Goutama in his Dharmasùtra says - "Veda is the sources of Dharma and the tradition and the practice of those that know it"[1]. Ăpastamba says - "The authority for the Dharma is the agreement of those that know the Dharma and the Vedas"[2], Manu puts down five different

*. History of Dhrmaśàstra. Vol. I. Page. 536

sources of Dharma[3] - (1) The whole Veda is the main source of Dharma (2) the tradition; (3) the practice of those who know it' (4) the customs of Virtuous men; and (5) self satisfaction.[4] Yájñavalkya explains:— Revelation, tradition, the customs of goodmen, what is agreeable to one's self and desire born of due deliberation are the recognised source of Dharma[5]. Authors of Dharmaśàstra quote passages from Vedas in support of the rules laid down by them in their works. We can see vedic quotation in almost all works on Dharmaśàstra. This also strengthens the above fact.

Kṛtyaratnāvali — A study:

Is is already noted that Kṛtyaratānavli is a work on Dharamaśātra. There are numerous works written by many authors on this subject. As to the method adopted by the author, it is of a peculiar nature. It is a prose work with verses interspersed in large numbers. Citations and quotations from different Purâṇas, Smṛtis, Itihasas and other works on Dharmaśâstra are abdundantly added. Authors and works are quoted to persent their views as also to refute their opinions. A detailed study of rituals, religious observances and festivals is conducted, considering all aspects of the concerned item. The prose is very simple but it is as effective as in any first class work of Sanskrit literature on śâstras.

Contents:

Kṛtyaratnävali begins with the author's introduction of himself as Ràmacandra, son of Bhaṭṭaviddala[6]. Kṛtyas (rituals, religious bservanc es etc) are explained from the first day(Pratipad)of the dark half of Kṛṣ ṇapakṣa) of the Caitra month to the end of Phālguna month. In addition

to this, Kṛtyas connected with Mahālayas, Śivarātri, Mahānavami and Malamāsa are also defined in detail on separate topics. As Kṛtyas are explained on the basis of tithis (lunar days) it is clear that the author has accepted lunar months (Cāndramāsa) for his narration, from among the four kinds of months famous in Astrology. They are Soura, Sävana, Chāndra and Nakṣatra[6]. Astrology has a prominent place in fixing up of auspicious time and date of the Kṛtyas. It is the conception not only of the ancients but also of the man of the present world that if he takes a holy dip in the Ganga in an auspicious time, it will surely wash out his sins and will bring him relief from deadly diseases and mental uneasiness. This is what Padmapurāṇa says:—

चैत्रे मासि महाबाहो! पुण्या प्रतिपदा परा ।
तस्यां यः श्वपचं स्पृष्ट्वा स्नानं कुर्यान्नरोत्तमः ।।
न तस्य दुरितं किञ्चिन्नाधयो व्याधयो नृप !
भवन्ति कुरुशार्दूल ! तस्मात् स्नानं समाचरेत् ।।

Hence it is clear that the time of an observance or ritual is as valid as the observance or ritual by itself. Vratas, Śráddhas, Homas or Pûjas are directed to be undertaken in the prescribed time and also in the prescribed manner. Even from the Vedic period festivals, rituals and other observances were performed in accordance with the position of various heavenly bodies by utilising the knowledge of astronomy. Thus solar and lunar months became widely accepted from the olden days. Some festivals are performed on the basis of seasons also. The following chart shows the seasons, months with their counterparts in English.

Vasanta	Caitra	March, April
	Vaiśākha	April, May
Grīṣma	Jyeṣṭha	May, June
	Āṣāḍhā	June, July
Śarad	Āśvina	Semptember, October
	Kārtika	October, November
Hemanta	Mārgaśīrsa	November, December
	Pauṣa	December, January
Śiśira	Māgha	January, February
	Phālguna	February, March

Lunar days are called tithis and solar days are called vāras. Vāras are named after the planets - Sun, Moon, Mars, Mercury, Jupitor, Venus and Saturn.

In Kṛtyaratnāvali a large number of vrtas, rituals and other observancs has been explained with details of time and practice. Short notes on some of them are given below:—

1. Anaṅgavrata — This Vrata ts to be observed on the 13th of the bright half of the Caitra month An idol of Madana is to be made of Sandal and worshipped. This may bring one propsperity along with sons and grandsons.

2. Anatavrata — This is to be observed on the 14th of the bright half of the Bhādrapada month.

3. Amuktābharaṇavrata — This also is to be observed in the Bhādrapada month. 7th of the bright half of the above month is the auspecious time for it .

4. Aśūnyaśayanavrata — It is observed on the 2nd day of the dark half of each of the four months —śrávaṇa, Bhádrapada, Āśvina and Kârtika[7]. It is included in the Candrodayavratas — i.e. the Vratas, which are performed during the time of moon rise.

5. Upâṅgalalitāvrata — This vrata is very famous in South India and is observed on the 5th of the bright half of the Āśvina month. One who undertakes this vrata, has to clear his teeth with sticks and to take bath in a river or a lake.[8] Then he has to make a beautiful dais on which a golden idol of the goddess is to be consecrated and worshipped[9]. It may give a man knowledge, health, happiness and cows, to a woman a long married life, and to a girl a good husband[10].

6. Kārtikavrata - It is intended to get relief from the sins committed in the past seven births and to get issues in all generations[11]. Mahāviṣṇu is the deity to be worshipped in this vrata. Jāgaraṇam (waking during night) Dānam (Charitable giving) etc also have to be done during this Vrata.

7. Kokilāvrata - It is exclusively undertaken by women. It starts on the fullmoon day of Āśvina and continues to the end of śrāvaṇa.[12] The women should observe brahmacarya and take food only in the night. Floor alone should be used for bed[13].

8. Kojāgaratvratā Fullmoon day is the auspicious time for this vrata. It is called Kaumudi. Lakṣmi and Indra mounted on Irăvata are the deities to be worshipped. Dice is to be played in the company of charming women without sleeping in the night[14],. One who keeps awake and plays dice in the night is the blessed andGoddess Lakṣmi will make him wealthy[15]. Playing dice with only drinking coconut water is said to be highly rewarding.

9 Govatsadvādaśivrata - Twelth of the dark half of Kārtika is the time to undertake this vrata. Rice with blackgram is the only food permitted and that also only in the night. Cow, having a calf of the same colour is to be worshipped with sandal, flowers and so on, and mantras should be chanted with devotion. One who observes this vrata, will fulfil all the ambitions.

10 Gaurīvrata - It is being conducted on the 4th of the bright half of Jyeṣṭha, because Uma is said to born on that day[16]. Giving gifts, dancing, singing, condcting Homa, etc. are the main characterstics of this vrata.

11 Cāturmāsyavrata - This vrata begins on the 11th of the bright half of the Āśvina month and ends on the 12th of the dark half of Kārtika[17]. During these four months, the one who performs the vow has to worship Viṣṇu with a vow that he would do it with utmost devotion and without any interruption which might cause even death to him. Oil, molosses, fruites, pan, vegetable leaves etc. are to be avoided. By doing so he would become, handsome, sweet voiced, wise and so on. If one takes ghee, curd and butter along with food with devotion to cow, one will be the owner of many cows[18]. This vrata may bring many achievements to one, who undertakes it with devotion to Nārāyaṇa.

12 Candraśaśṭhivrata—The 6th of the dark half of the Bhādrapada month is the time for undertaking the Candraśaṭhīvrata[19].

13 Cāndrāyaṇavrata— From the beginning to the end of the full moon day in the Māgha month, is the period of Cāndráyṇavrata, During this vrata, brâhmaṇa should eat roots. If he does not do so he is to go to hell. Kṣatruya Vaiśya and śūdra will also be the same[20]. Generally roots should not be used with liquor.

Jaṇmāṣṭamīvrats (Kṛṣṇāṣṭmi) - The 8th day of the dark half of the Srävana month is Janmāṣṭami. If it is calculated by Pūrṇimāntamāsa (Púrṅima - Fullmoon day) it is the 8th day of the dark half of the Bhādrapada month. Though these and other calculations may differ, the time is the midnight when the moon rises above in the sky. Puja is to be performed in this time every year. This Vrata is very important because this may fulfil all wishes[21].

During Kṛanāṣtamīvrata, fasting is considered highly beneficial. It is said, that if one takes food during this time, it is sure that he partakes the sins that have accumulated in the three worlds[22].

Tiladvādaśīvrata -The time of this vrata is the 12th of the dark half of Māgha. It is said that Yama had produced tilas (gingily) on that day after doing a severe penance[23]. Hari is the deity to be worshipped on that day, using tila for homa, dāna, dípa, etc.

Dadhivrata-This vrata is a part of cāndrāyaṇavrata, and is being undertaken in the 2nd (Bhādrapada) of the four months, the first of which is śrāvaṇa[24]. During this month Dadhi (curd) should not be used for food[25].

Dugdhavrata-This vrata is observed on the 12th of the bright half of Bhādrapada. Milk, and food mixed with milk should not be used during this vrata. But ghee, curd, etc., could be used.

Dúrvávrata- The 8th day of the bright hàlf of Bhàdrapda is Dūrvāṣṭami. During this time women undertake this vrata to achieve a pleasant and long married life[26]. Liṅga (Sivaliṅga) should be pleaced

on the ground where Dùrva has grown and worshipped, according to the System. They could also do the worship in other auspicious times. But in all tunes of Puja they could only eat the rire, which was not cooked by fire. Curd, fruits, etc., could be taken with honey[27].

19 Dūrvāgaṇapativrata - It is being undertaken on the 4th of the bright half of the Śrāvaṇa month. Gaṇapati is worshipped on that day.

20 Dvidalavrata - This is a part of the Cāturmāsyavrata and is to be undertaken in the 4th month of Cāturmāsya. Viz. Kārtika. Dvidala – is directed not to eat during this month.

21 Navarātravrata – This vrata begins on the first of the bright half of Äśvina. Devi is worshipped during these nine days, in every home, town, village and even in forests[28]. All are entitled to worship Devi in Navarātra, without considering the caste, creed or anything. Brāhmanas, Ksatriyas, Vaiśyas, Śūdras and even Mlechas and others are to perform this Pûja of Devi, with devotion and pleasure[29]. Women also should perform this vrata.

The importance of Devîpûja during Navaratrāvrata, is elaborately explained in this work. Everyday after the daily performance of Puja, Devīmâhàtmyam is to be read or heard by the Worshipper. Durgâmantra is to be muttered with devotion. Kumarīpûjanam (explained in another topic) is to be performed according to the methods from the first day of the vrata. One girl or even nine girls of the prescribed age, could be selected for this puja[30].

As part of Navarātrapūjā, the King is to perform Aśvapūjā

Gajapüja, Râjacinhapûjà an so on. Horses and elephants with their ceremonial housings, should be made to parade in the town, with men playing musical instruments and drums[31]. Chhatra, Cãmara, Khadga, Simhãsana, etc. are to be worshipped seperately muttering seperate mantras. Everyday during this vrata, the King has to bestow gifts such as materials for hairdressing (I day) Silken tape (2nd day) Tilaka (3rd day), etc. till the 8th day. On the nineth day the worship of Candâ takes place.

If a woman who undertakes this vrata, happens to get menstruation, she should ask somebody else to perform the Pujà for her sake[32].

22 Nàgavarta-This vrata and pújà are to be performed on the 4th day of the bright half of Kãrtika eveay year. Śankhapála and other serpants, Śeṣa, the great serpant are to be worshipped during the Pùjâ with offering flowers, milk, etc. It is said that no snake will kill the man who performs this Püjâ and that all effects of poison will vanish from him[33],

23 Nirjalaikádaśívrata - This is to be observed on the 11th of the bright half of Jyeṣtha. On this Ekadaśi, fasting is undertaken even without drinking water. Water pots filled with molasses are presented to brahmins on this day.

24 Nṛsimhavrata. The 4th of the bright half of the Vaiśakha month is Nṛsimhajayanti. This day is said to be the day on which Mahãviṣṇu took his 4th íncarnation as Nṛsimha to kill the demon king Hiranya[34]. Tins Vrata consisting of Púja, Samkalpa, Upavása etc is

to be performed with utmost devotion. Night Should be spent listering to purāṇa recitations, singing songs and playing musical instruments. Next morning after the performance of Pùja brahmins should be fed and presented with idols of lion and cow made of gold and silver respectively. Landed property also should be given to them. After all these functions, the worshipper is permitted to lunch with his relatives. All people of the four castes are entilted to observe this Vrata[35].

25 Payovrata – This is a part of the Cāturmāsyavrata, as already noted above. During this month, milk should not be used by the worshipper.

Brahmasāvitrivrata – This Vrata is to be performed for three nights from the 13th of Bhàdrapada to the fullmoon night. Fasting during these nights, is the main observance[36].

26 Mahālakṣmīvrata- This Vrata begins on the day when the star Jyeṣṭha falls in the bright half of the Bhādrapada month and ends on the 8th day of the dark half of the same month. The peculiarity of this varta is that it begins and ends during the time of moon's rising in the respective nights.

27 Rāmanavamivarta-The ninth of the bright half of Caitra is called Rāmanavami. It is very auspicious if it becomes combined with the star Punarvasu in the midday[37]. Pūjā is conducted in the noon and also waking up in the night. Next morning homa, giving feast to brahmins and other functions take place. An idol of Rāma is placed in the middle of the ṣatkoṇa. Kausalya ȧnd Daśaratha are to be worshipped there itself. Hanuman, Sugrīva and

such others are to be worshipped beyond the Ṣaṭkoṇa and in the middle of Aṣṭadalakamala. Next day after conducting the Pūjā and homa, Rāma's idol should be given away to Brāhmaṇa. Tracts of land also should be donacted to Brahmins.

28 Rambhāvarta-The third of the bright half of Jyeṣṭha is the day on which Rambhāvrata is conducted[38]. This vrata is undertaken in the third of the bright half of the Mārgaśirṣa month also[39]. I is called Rambhāvrata, because Rambhā, the clestial nymph took this vrata for prosperity[40].

29 Vaṭāsāvitrīvrata - This vrata begins on the full moon day of the Jyeṣṭha month. Women who undertake this vrata, have to water the fig tree with great reverence after taking bath themselves. Then the stem of the tree should be covered with thread and flowers and such other things should be placed around it. Only a single meal in the night is allowed for one year for the worshipper[41].

This pûjá is to be continued in every week till the next Jyaṣṭha month, when the women have to spend the dvādaśi (12th day) taking only a small quantity of food in the day time. Next three days are to spend conducting pūjas and fasting. On the 4th day after pujas and other observances, Brahmins should be fed to their full satisfaction. Then only the women are allowed to take meals themselves.

Worshipping of Sàvitri's idol is the main function of the pūjā. The idol made of gold is to be placed in a silver chariot. Satyaváṇ also should be worshipped along with Sävitri. In the 4th day 24, 16, 12 or 8 couples are to be honoured with gifts of clothes. Instead, the Ācārya

with his wife could also be worshipped. This system is said to have been followed in South India. In the North the system is different.

30 Śākavrata-It it is a part of Càturmāsyavrata. Śāka should not be used in the first month viz. śrāvaṇa[12].

31 Śivaratrivrata - The 14th of the dark half of the Phālguna month is 'śivarātri'. In other words the 14th in the dark half in between Mâgha and Phālguna is Śivarātri[13]. This vrata consists of fasting, rituals and waking in the night as its important features[14]. If a man does not sleep during the Śivarātri night, even though he does not undertake the vrata with all its merits, is to become equal to Rudra[15]. Pûja of Śivalinga is very important during Śivarātri. The night should be spent chanting Mûlama tra, and performing Pūjas, etc. Next day Brahmins should be given feast according to one's capacity. Then only the worshipper is permitted to finish his vrata. All men. from brahmana to candāla are eligible to undertake this vrata[16].

32 Śravaṇadvādaśivrata – The 12th day of the bright half of Bhādrapada is called Śravaṇadvādaśi. On that day Mahāviṣṇu is to be worshipped. Fasting is an important part of this vrata. One who undertakes this, will never to be born again[17].

33 Siddhivināyakavrata – It is an important vrata and is performed on the 4th of the bright half of the Bhādrapada month. Idol of Vināyaka should be made of gold, silver or mud for performing the pûjā[18].

34 Saṃkaṭacaturthīvrata – This is also an important vrata, which is to be observed on the 4th of the dark half of Bhādrapada

The pùjâ is to be performed according to the approved methods of Ganeṣapùjä.

35 Kalaśasthāpanam -- During Navarātravrata, Durgápùjā is peformed, placing a pot made of either gold, silver, copper ? or even mud, on the dais made ready for the function[49]. Kalaśasthápanam is to be made in the prescribed time and manner.

36 Knmārípūjanam - Kumaris (virgins) are worshipped from the first day of Navarātra. The girls' legs are washed and they are made seated in attractive chairs. Flowers, garlands and so on, are being used for pújā. After this function, the girls are fed with sweets, milk and honey, etc[50]. Girls from the age limit of 2 to 10 will have to be selected for this function[51]. Two year old girl is called Kumārika, three years old Trimúrtini, four years old Kalyàṇi, five years old Rohini, six years old Kāli, seven years old Candika, eight years old Śāmbhavi, nine years old Durga and ten years old Subhadra. All these girls are to be worshipped and presented with various articles according to their age.

37 Khañjanadarśana - Aftre perfoming Durgāpújā on Māhánavami and Aparájitāpújā in Daśami, the King is expected to see the bird Khañjana (the wagtail) for achieving strength and prosperity[52].

The sight of wagtail in different directions and regions and also in particular times, is considered as bringing good as well as evil effects to the man who happens to see it.

38 Gourîs āndolana - On the third of the bright half of Caitra, the Goddess Gouri is being swung along with Lord Śiva. Flowers, garlands and such other things are to be used in this ceremony. It is to be noted

that the idols of the God and Goddess are mentioned here as Gouri and Śiva.

39 Tripuradāhotsava - On the fullmoon day of the Kārtika month this festival is celebrated by the people, Temples are illuminated with lights.

40 Damanotsava - This is being celebrated in the 12th of the bright half of the Caitra month every year.

41 Dolotsava – This festival takes place on the 11th of the bright half of Caitra. The idol of Māhāviṣnu along with the idol of Lakṣmi is swung on this day. This is a festival very important to Vaisnavites[53].

42 Dīpâvalīmahótsava-

Dīpāvalī is the greatest of Indian festivals. In all parts of India, both north and south alike, Dìpāvalī is celebrated with enthusiasm and a sense of religious interest. Mainly it takes place on the 14th of the dark half of the Āśvina month, though opinions about the time differ according to cetain authorities.

It is said that during the time of Dìpāvalī, Lakṣmī, the Goddess of wealth dwels in Taila (oil) and Ganga-the divine river-dwels in water. So using these two (viz. oil and water) Abhyangasnâna (bath after smearing the body with oil) is to be done to avoid misfortunes[54]. Apámarga, and other plants are to be tied around the head to avoid Naraka, during the bath[55]. Fire torches are to be held by men during the night to show the fore-fathers their path[56].

Dipadāna - illumination-is an important fuction of Dípāvalí festival. Lakṣhmi is worshipped during the nightfall, after which illumination is conducted, Dipavṛkṣa (lantern) also is to be made in the

temples[57]. Kuberapúja is another ritual ordained during this time[58].

After illuminations and making a Dipavṛkṣa, and also feeding brahmins and other persons, one is allowed to take meal in company of their relatives.

There are many functions explained in this work in connection with Dípāvali. Some of them are given below:-

An observance being done by the king is as follows:-

In the evening the King proclaimes that the kingdom, belongs to Bali for the day. So let the people do whatever they want to do, and move freely without any restrictions[59]. The people, on their part, decorate their homes with flowers garlands and lamps, silken cloths etc. The streets are made attractive with scores of lamps and flags. The women folk are dressed in their best for the occassion. The musicians the drummers and the like, are at their best elebratimg the event.

The king during midnight comes out of his palace to see the feslival, and walks through the city accompanied by his aids and torch bearers to witness the beauty of the mansions[60]. He is astonished to see the delight anp satisfaction of the people just like that prevailed in the Kingdom of Bali. Then the King returns to his palace.[61] After that, the people, who are suppressed by slumber, get their women ready to evict the evil-fortune by playing of Turya (a kind of musical instrument) and dindịma (a small drum.).

In the early morning when the homes are completely illuminated with lamps, one should meet the relatives and friends and enquire about their affairs[62].

It is said that God Śankara created dice in the ancient time and played it with Pārvati who defeated him. Hence he is always unhappy, though at the same time his spouse is happy and gay[63]. So on the first day of the bright half of Kārtika, dice is to be played in the morning. One who wins the play, on that day, is likely to win for the whole of the year[64]. The defeated will have to suffer for the whole year.

There should be special meals for the occassion, in which highly placed relatives would be invited to participate. The night should be spent with wives in the bed rooms which are attractively decorated with scented clothes, flowers. jewels and garlands[65]. They should be lighted with lamps and perfumed by incense.

The king is to please the people in the morning. The women should be presented with clothes and ornaments[66]. Brahmins should be honoured with presents. The women in the haven, should be fed and gifted with jewels. The soldiers, the commanders, the wrestlers and the actors, should be presented with various articles according to their status[67].

Then the King is to witness sitting in his couch, his fighting forcess, including the oxen, the buffalloes, the elephants, the horses, and the soldiers in their ceremonial attires. Then there will be some other functions at the end of which Bali is to be worshipped by the King with his officials.

43 Devīprabodhanam - This festival is celebrated on the 9th of the dark half of Bhādrapada. Devi is worshipped on the day when the

star is Ārdrā. Devi is to be awakened with singing songs and playing musical instruments.

44 Navavatsarárambhamahotsava - This festival is celebrated on the first day of the bright half of Caitra. It is the first lunar day of the year and the new year begins with that tithi. Special meals are to be prepared on this day in addition to the festival in connection with the new year. This may bring prosperity for the whole year.

45 Prabodhotsava – The 11th of the bright half of Kārtika is very auspicious and the Probodhotsava is celebrated on that day at night[68]. Lord Kṛṣṇa is to be awakened at night by dancing singing and playing musical instruments. Ṛg. Yajus and Sama vedas should be recited. Vîna is to be played. Purāṇas should be recited.

46 Prāsthānika –Just after Navarātrapūja in the Āśvina month, this festival is celebrated on the 10th by the King according to the rules prescribed in the Gopathabrāhmaṇa. The King accompanied by his retinues, horses and elephants and also by his preceptor is to go to the border of the city to perform the Vāstupūjā[69]. He has to worship Dikpālas and other Gods on the way in addition to the worship of Śamī tree.

47 Lohābhisârika - This is a festival celebrated during the Navarátrapûja by the King to bring success, prosperity and strength to his forces and armoury. It starts on the first day and continues to the 8th of the bright half of the Āśvina month[70]. There will be a platform, decorated with flags on a peculiar place sloping from East to North. A pit should be made according to specifications on the South East side of the] platform. Then the armoury and

insignia of royalty should be assembled on the platform[71]. It is a saying - what we find in the world as metal is made and has originated from the limbs of Loha, a demon. This is why the Ṛṣis uphold the Lohābhisārikam karma[72].

After all these Pūjas and other performances the horses and elephants decorated with ornaments and other insignia are led in a procession through the streets of the city accompanied by musicians, drummers and so on [73]. This process will have to be continued for eight days.

48 Bhavāníyātra - Bhavāni is said to be born on the 8th of the bright half of the Caitra month. On this auspicious day the idol of Bhavāni is being taken round the streets. Happiness will prevail if one sees Bhavāni on this day[74].

49 Yatrotsava of Ráma - In the auspicious 2nd day of the bright half of Āṣāḍha, Râma with Bhadra is to be placed in a Chariot and led around the streets. After finishing this Yātrotsava presentations should be given to Brahmins to please them[75].

50 Viṣṇuśayanotsava - Mahāviṣṇu lies on the bed of Serpant (Śeṣaśayya) on the 11th (ekadasi) of the bright half of Āṣāḍha, when this festival is celebrated[76].

51 Holikotsava - Holi the famous Indian festival as famous as Dípāvali and Desahara, has other two names, Hola and Holika. These three names can be found in almost all Sanskit works on this subject.

Holi is celebrated on the fullmoon day of the bright half of the

Phālguna month every year. Holi is a North-Indian festival. In South India it has no significant footing so far.

This is a festival when all people are free to move among themseleves. They make merry and enjoy the festival with unbounded freedom. Children get out of their houses as soldiers holding drums and swords to fight the enemy.

A heap of logs and straw is collected and lighted. There the fire is worshipped when mantras are chanted. A sound is produced by way of hitting metal plates. The people also have their own voices made into a loud noise. They walk around the fire three times. They freely speak without any restriction what so ever. They praise Bhaga in their own vernacular language and also extol him with a thousand names. The name Holika came into use, because of the homa (being performed by Brahmins) which destroys the evils and diseases[77].

The children should be kept in the night either in the house or in the courtyard, having a hall, the floor of which is plastered with cowdung. The men with wooden swords shall protect the children They should be supplied with cooked rice and molasses.

Holika mantras are to muttered during the holikapūja. Holikādipanam-illumination-which takes place during the nightfall is a main part of this festival.

52 Apāmārgādibhrāmaṇa - Apámärga is a plant, the leaves of which are to be turned around and upon the head to get rid of fear of naraka. This is to be done on the 14th morning of the dark half of the Kārtika month[78].

53 Aśokakalikàprāśanā - If the 8th day of the bright half of Caitra month falls with the star punarvasu, it will be a very auspicious day. On that day if one takes in 8 buds of the Aśoka tree, he will never be the victim of misseries, it is said[79].

54 Ulkāgrahaṇa - There are many observances said to be done on the 14th of the dark half of the Kartika month. One among them is Ulkā–grahaṇam - torch bearing. Fire torches are being held during the night in the presumption that this would show the fore-fathers the paths they have to go through[80].

55 Candanacarcana – It is being done by Kings or highly placed men to achieve the blessings of Manobhava (Kāma). A seat is to be placed in the middile of a well-decorated hall and a Kalaśa (pot) filled with water and covered with tender leaves is put in front of it. Then a beautiful and well-dressed woman is made to smear the body of the person sitting on the seat, with sandal paste mixed with curd and other things from his legs to the head[81].

After the above function the person in question is to eat the twigs of the mango tree together with sandal.

56 Paśubalidàna - This is being done on the 8th of Kevalāṣṭamipūjaf It is explained in Kalikāpurāna that the animals are created by the Brahman, for sacrifice (Yajna) and if one sacrifices an animal, it should not be considered as mere killing[82]. So the animal is to be killed with a sword according to the approved rites of sacrifice, and at that time chanting of "Kali! Kali!" is to be made with devotion[83]. (Brahmin are Prevented from doing this Sacrifice)

A number of holy baths, Śrāddhās, rituals and giving of gifts are explained in detail. Almost all rituals and Vratas are co-ordinated. Some of them have only their names mentiened in this work.

The author:-

Rāmacandra or Rāmacandrabhaṭṭa who wrote Kṛtyaratnāvali as mentioned earlier above, was an authority on Dharmaśāstra. He composed another work named Kālanirṇayaprakāśa which also deals with the same subject. He often mentions this work as "अन्यत्र मत्कृतौ द्रष्टव्यम्" etc. in Kṛtyaratnāvali which shows that Kālanirṇayaprakāśa, is his first work.

Rāmacandra was the son of Bhaṭṭaviddala and grandson of Bālakṛṣṇatatsat. Raghunāthabhaṭṭa, whom Rāmacandra quotes as "मातामह चरणैस्तु .... कालतत्त्वविवेचने कर्तव्यमित्युक्तम्" (pp. 94-95) "मातामहचरणास्तु कर्तव्यमित्याहुः" (P. 95) मातामहचरणैस्तु ग्राह्येत्युक्तम्" (pp. 104, 105) was his maternal grand father, who wrote Kālatattuavivecana" an outstanding work on this subject.

Three out of four manuscripts utilised for this publication contain colophons which give us some useful information about Rāmacandra and his work. The colophons are given below:-

MS. No. 7264 (क)

(१) भूखशून्यऋषिचन्द्रमिते ऽब्दे
माघकृष्णगहरौ रविवारे ।
ग्रन्थपूर्तिमकरोत् किल रामः
श्रीरमापतिसमर्पणबुद्ध्या ।।

(२) तत्सद्वंशप्रसूतो यो रामचन्द्रेति विश्रुतः ।
तेनेयं निर्मिता सम्यग् कृत्यरत्नावली शुभा ।।

(३) अनया प्रीयतां लक्ष्मीनृसिंहो भक्तवत्सलः ।
कुलदैवतमित्येतद् द्रष्टॄणां स्याच्छुभा मतिः ।।

इति श्रीमद्वेदतदर्थाभिज्ञतत्सत्बालकृष्णसत्सुतविठ्ठलसत्सूरिसुतसद्राम–चन्द्रविरचिता कृत्यरत्नावली समाप्ता ।।

9 6 6 1
(४) नवरसरसभूमिते ऽब्दवृन्दे
गतवति माधवमासि शुक्लपक्षे
प्रतिपदि बुधवासरे द्युनद्या
व्यलिखदिदं शिवरामनामधेयः ।।

Ms. No. 6974 (ग)

प्रमाणाभिज्ञतत्सदुपाख्यबालकृष्णभट्टाङ्गजविठ्ठलभट्टाभिधबुधवरसूनु–धर्मशास्त्रपारावारीणश्रीमद्रामचन्द्रभट्टविरचिता कृत्यरत्नावली समाप्तिम–गमत् । संवत् १८३६ माघमासे शुक्लपक्षे षष्ट्यां शनौ मया लिखितमिदं पुस्तकम् । शुभमस्तु, श्रीरस्तु ।

मंगलं लेखकानां च पाठकानां च मंगलम् । श्रीरामो जयति ।

Ms. No. 1716 (घ)

(१) भूतशून्यऋषिचन्द्रमिते ऽब्दे
माघकृष्णगहरौ रविवारे
ग्रन्थपूर्तिमकरोत् किल (रामः ?)
श्रीरमापतिसमर्पणबुद्ध्या ॥

२ Same as Ms. No. 7264

३ do do do

इति श्रीमद्वेदतदर्थाभिज्ञतत्सद्बालकृष्णभट्टसूनुविठ्ठलभट्टसूरिसूनुभट्टरामचन्द्रविरचिता कृत्यरत्नावली समाप्ता ॥

From the colophons we know that Rāmacandra was born in the Tatsat family to which belonged Bālakṛṣṇatatsat, his grand father, an acclaimed authority of Vedas. His father Bhaṭṭaviddala was also a scholar of the same calibre.

Date of the work:- Rāmacandra composed Kṛtyaratnāvali in 1648-49. A.D. The colophan of MS. 1716 reads:- भूतशून्यऋषिचन्द्रमिते ऽब्दे भूत - 5; शून्य - It means 0, ऋषि 7, चन्द्र 1 = 1705.

This is 1705 Vikrama Samvat corresponding to 1649 A. D. But in MS. No. 7264, the line has been wrongly written as भूखशून्य ऋषि चन्द्रमिते ऽब्दे — which comes to भू—1, ख-0, शून्य-0, ऋषि -7, चन्द्र—1 = 17001

It is completely incorrect and cannot be calculated in any way.

In the catalogus catalogorum compiled by Dr. V. Raghavan, the date of the work mentioned is the same as the above. (Vol. IV. Madras, 1968, Page 278)

In Kṛtyaratnāvali Rāmacandra quoted numerous works and authers. (See appendix I and II)

The following are some of the authors and works quoted by him. Āśvalayana, Garga, Gobhila, Cūdamani, Devala, Nārayaṇabhaṭṭa, Boudhāyaa, Haradatta and Harita, Hemadri,Madanaratna and kalpataru.

Manuscripts Utilised

The edition is based on the following manuscripts material:-

Reg. No. 7448 Paper: Foll. 98; Size 24 x 11 Cms. 9 lines per page; 36 letters per line. Devanagari script: complete; date: not given; scribe: unknown; procured in 2-1-1941, worm eaten.

Reg. No. 7264 - Paper; Foll. 101, size. 24 x 11 cms. 9 lines per page, 36 letters per line; Devanagari script, Complete; Date: Samvat 1669, seribe: Sivarāma; Procured in 19-12-1940.

Reg. No. 6974 Paper; Foll. 80; size 27 x 14 cms; 14 lines per page; 32 letters per line: First two folios are missing: Devanagari script; Date: Samvat 1836 - Maghamasa - Suklapakṣa - Sasthī, Ṡanivāra; scribe: unknown; Procured in 13-8-1944.

Reg. No. 1716: Paper: Foll 71: size 25 x 12 cms. 10 lines: 34 letters per line; Devanagari Script; Complete: date: not given; scribe ünknown; Procured in 13-12-1938, worm eaten.

Conclusion:

Kṛtyaratnàvalī is one of the unpublished works on Dharmaśatra and is unique in its form and contents. We are proudly presenting this publicatinn to the scholars of Sanskrit especially who work on Dharmaśastra.

Acknowledgement

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Trivandrum,
21-11-1978.

S. MURALIDHARAN NAYAR
Asst. Research Officer

कृत्यरत्नावल्याः

विषयानुक्रमणिका

चैत्रमासः

(Pages 1—20)

श्रावणमासः

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भाद्रपदमासः

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मलमासकृत्यानि

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